776 Quetzalcoatl, Chalchiuitl ycue, Tlaloc, Popocatepetl, Itztac
782 tepetl, Poiauhtecatl,[117] and any other mountains of which
they had vowed to make representations.

532 And they represented the mountains, they made their
782 images, only in a dough of amaranth seed and maize,[118]
made in human form, made to look like men.

755 They gave them teeth of squash seeds; they provided them
eyes of fat black beans. With whatever adornment [the
mountains] were represented, thus when they made them,
they thereupon arrayed them.

[314 And they made papers, and they spattered them with
289] liquid rubber.[119] And they laid these over them as mantles.

And some of these papers, which were spattered with
drops of liquid rubber, they hung on a cord, tied and fas-
tened together, so that they were held in a row before
the small molded ones [Tepictne].

They rustled, quivered, and flew in the breeze. Canes of
fat, round reeds [held the cord] at both ends; [the canes]
were stuck into and supported by the ground. On this were
held the rubber-spotted papers.

[415] And a green spotted gourd was split in two and cored.
Before [the Tepictne] they set this, which they called the
turquoise cup, for the wine, in which the wine was. Thus
they offered [them] wine.

793 And it was the office of the priests alone, who were experi-
532 enced, to make [the Tepictne] and set them in place. None
of the householders dared make or adorn them.

And on the fifth [day], when they feasted the priests,
it was said, they caused them to forget.

782 When the Tepictne were fashioned, thereupon they held
755 a vigil and made music for them.

During the night, they made offerings four times; they
set before the priests, before them who sang the songs for
the Tepictotoa, round *tamales* which they gave them.

And four times they offered them food during the night,
and they made music for [the Tepictotoa].

●[198 They whistled with their fingers, they made music for
333] them with shells, with flutes, and with fifes.

[273 Young jesters, in their caps, who cut capers, and amused
463] people, blew the flutes. They also were offered food.

And on the next day they slew the Tepictotoa [images];
they slew them, like sacrificial quail, twisting their necks.
Then they gathered up and carried away the Tepictotoa
figures made of a dough of amaranth-seed and maize to
the priests' house, where dwelt the priests.

And he who [caused to be] fashioned the Tepictne there-
upon returned to his guests, where they were entertained.

273 And in the evening, toward nightfall, then all the old
782 people sat drinking wine—those already advanced in age, the

popocatepetl, itztac tepetl, poiauhtecatl: ynnn in çço
quenqujxtl tepetl in quixmmoan in quijpiqui.

Auh in quijpiquja, in quimixiptlatiaia in qtepe, çan
tzcalli, quixtlacatlalinia, quixtlacatlachieltóia, tlacatlachi-
ticatca:

quixtlantiaia aiocachdi, auh in quimixtelolotiaia aiecutli:
in quenanj yntlatquj in quimixiptlatiaia, in quipiquija
çan no iuhquj yoje quixchichimia.

Auh ynnn quichioia, amatemujtl, colchachapatztia,
colchipinioia, quinquenquemioia:

auh in oquj amatewid, tlaolchipinjlli, tlaolchachapa-
tzalli, mecatitech quipipiloaia, mecatitech quimetechilpioia,
quimemetechçaloaia, ymixpan anmo, ic itzacutoque in
tepictne:

hiçanacatoc papapatlacamo, papadamoc, ammpilquaujtl,
nacoc, nemoc, necococampa tlatlalacticac, tetzcotzticac, yn
itech anmo temujtl.

Auh tzilacaiutli, tlaixtlapantli, tlaixtitatectli: ymixpan
nemanca, chalchiuhxicalli ipam poujia, vctli vnca ca, vctli ic
nemanca.

Auh çan inhoan in tlamacazque, yn jntoquiuh, in
machiotoque catca, yn quipchichioaia, in quintlalinia: aiac
çan moiocuiaia, in calla in quichichioia.

Auh nacujltica in quixtlallujaia, mjtoa: quimmolcaoal-
tiaia in tlamacazque:

yn o ic cauhque tepictne, njnan ie ic quintoçaoia,
quincujcatia:

in ceiocal xapa in quixtlamanjlia, tamalololli in
quimacaia, quimanaia ymixpá, in tlamacazque, in
tepiccujca:

no xapa in quixtlamacaia ceiocal, ynnn quixtlapichilloia,

quimmaquiquixtiliaia tecuciztli in quixpichilloia, ynnn
vilacapitztli, cocuxjlotl,

vilacapitzoaia, çan tolpopochti, papaquixtj, huaxinj,
mihivintinj, tecomaltinj, cocoloque, no tlamacoia.

Auh yn otlatvic njnan quixmicitia yn tepictne, quinquech-
coloa, quinquechcuj, quinquechilpacatzoa, çatepan quincom-
olololoa, concócuj, in tepictzoalli, quixquj yn calmecac yn
vmpa oncque, tlamacazque.

Auh in tepiquixtj, njnan ie yc calaquja yn itlacamotzal-
hoan, yn jcnoxoan, vncan onopia, mopiaque:

auh in ie iooxtiuh, in ie tevtlac ninan ie ic tlacaoa,
motlacamacatlalia in vncalaca, yn ie chicnaoque, yn otlachi-

117. *Gods of the air, of water, and of rain (cf.* corresponding Spanish text). Popocatepetl and Itztac tepetl (Itztac cloud) are mountain-gods in the Valley of Mexico; Poiauhtecatl is Mt. Orizaba.

118. *Masks of dough (rve masa)*, in the Spanish column; *Sobre cuerdas ó cuyuscortezas Lamian dos Xochcalcoahuac (Ensaye Español*, p. 27).

119. ". . . *unas papeles llamas de goma de ule, a las cuales papeles llamaban amatemuitl*" (Sahagún, *Historia general*, Vol. I, p. 120).

Yet again an eagle[-costumed warrior] came out, doing just as had been done. All four [acted as if] fighting. They raised their shields and war clubs [as offerings] to the sun.

Now no longer did they delay, by turning back. When they came out, they came out dancing, they went in order. As if lying down on the ground, as if crawling along, flat on the ground, they went looking from side to side; they went up leaping and fighting.

And thereafter the Youallauan came forth, garbed like Totec; only he came last, after the others, behind the four great eagle and ocelot [warriors]; they lifted up their shields and war clubs, offering them and dedicating them to the sun.

Then all the impersonators, the proxies, of all the gods[15] emerged in order, ahead of all. They were called the lieutenants, the delegates, the images.

Similarly, they proceeded; they came in order; they came together. All came down. They came hence, from Iopico, from the very top of the [pyramid] Temple of Iopitli.

And when they had come down below, on the ground, on the earth, they gathered around the circular, flat, sacrificial stone; they seated themselves according to rank on large chairs called *quecholicpalli*.

And when they were seated, when they were arranged according to their importance, again the first in order was the chief priest, the Youallauan;[16] because it was his right, his office, that he should slay, offer as sacrifice, [that] with his hands he should destroy—with his hands hack open each of the captives destined for sacrifice.

When this was done, then trumpets were sounded; conch shells, large sea shells, were blown; men put their fingers in their mouths and whistled, and there was singing. With singing of songs and blowing of trumpets, they arrived. The Cuezcateca placed themselves in order, their shoulders decked with feather banners, and they encircled the offering-stone.

One [of the captors] quickly seized a captive. The captor, he who owned the captive, seized him by the head to bring him to the offering-stone.

When he had brought him there, he offered him wine:[17] and the captive raised the wine four times

Oc no cepa centetl oalquiça, in quauhtli, çan ic mochiuj in quichioaia, oallachecooaia in naujxtli: conjaujliaia yn jnchimal, yn jnmacquauh iii tonatiuh:

aocmo oahuecaoaia, ynic oaltzinilotia, çan njman ic oalquiztimanca, mitotitiujtze, momamantiuj: iuhquin tlalli ixco motetecatiuj, iuhqujn tlaltitech ôujujh, mocacanauhtiuj, nanacaztlachixtiuj, haococholotiuj, tlatlaieeeotiuj.

Auh in ie iuhquj njman oalquiça, yioallaoan, totec ipan quiztiujtz, ça oallatoquilia, ça oallatzacujciuh, ça oallacujtlapiloca, ça quiooalcentzacujciuh in naujntin, veucinti in quaquauhti, yn cocelo, ça oalmaços, oalmaana, conjaujlia yn inchimal yn jmaquauh in tonatiuh:

njman ie ic oalquiça oalmoiacatia, oalmotecpana, yn ixquichtin teixiptlaoan, yn jnpatilooan in ixquichtin tetcu: motocaiotiaia tepatiuhti, tepatilooan, teixiptlati:

çan ie no yuj in ujh motecpantiuj, cemonotiuj, ynic oaltemo: vmpa oalpeoa in iopico, vel icpac in teucalli iopitli.

Auh yn eacico tlatzintla, in tlalchi, in tlaltitech: njman quijaoaloa in temalacatl, yn oconiaoaloque, motlatlalia tecpantoque, ypan veuey icpalli, itoca quecholicpalli.

Auh ynjc onoque, ynjc tecpantoque, eneteiacantica, ie no cuele teiacantica, tlaiacatitica, in iooallaca: iehica ca itequjuh, yncixcaujl catca, in tlamictix, in tetlatlatiz, ymac polioaz, ymac xamaniaj yn ixquich quauhtecatl:

in ie iuhquj njman tlapitzalo, teccitzli mopitza, quijqujztli, mapipitzoa, yoan cujco: cujcapan tlapitzalpan, in oalmoiacatia: motecpana in cuezcateca, quijquequechpanotiuj, zatzapanjtl, quijaoaloa in temalacatl.

Ce cantiquiça in malli, icpac cantiuh in tlamanj, in male, ynic quijujca temalacac:

yn ocxitique, quimaca vetli: auh yn vetli nappa coniavilia in malli: auh çatepan conj piastica:

15. Durán, *op. cit.*, pp. 174 ff., names Uitzilopochtli, Quetzalcoatl, Tezcatlipoca, Tlaloc, Yopi, Totec, and Itzpapalotl.
16. Corresponding Spanish quotation: "*el principal sacerdote, de aquella fiesta que se llamaua tealiuan.*"
17. Seler (*op. cit.*, p. 69) says the captor raised the wine; Sahagún says the prisoner.

All went to be bathed. They went sounding trumpets; they went blowing shell trumpets; they beat copper discs[10] with pine [hammers].

And all the priests carried on their backs their tobacco bags,[11] and their strings of *maguey* fiber about the neck, from which went hanging the little bags, which were filled with dyed, powdered tobacco. And the fire priest went ahead of them, taking his incense burner and his *maguey* thorn. And, with it, he carried his incense bag.

And leading them went a man, an old priest. He went bearing on his shoulders the mist rattle board, called also the sorcerers' staff, which was thick, broad, very wide, and long—very long. And it rattled; he went along rattling it.

No one else remained at the priests' dwelling; the house was all empty, deserted, tenantless.

And only four stayed there—singers, who sat singing, beating the drum, rattling the turtle shell rattle and the gourd rattle, and blowing the shell trumpet. They sat plying the shell trumpet.

And when they had reached the water's edge, the priests' bathing place, where, at the cardinal points, were the mist houses, thereafter all threw themselves down and seated themselves, trembling, shivering, quaking with cold, their teeth chattering.

Hereupon spoke the old man called the old precious stone priest; he said:

"[Behold] the place where the serpents are wrathful, where the water-gnats buzz, the place where the ducks alight, where the white reeds rustle."

When he had thus spoken, thereupon all plunged into the water; they churned it up—beating the water with their hands and with their feet, crying out. Speaking hoarsely, they mimicked all the birds.

Some spoke like ducks, babbling; some mimicked wading birds, speaking like them; some imitated water ravens, talking like them; some talked like [large] herons, some like kingfishers, some like cranes.[12]

Where they bathed, there in their midst were

Vilo, onnevtemalo, tlapitzalotiuh, quipitztiuj, in tecciztli, cohcouiloc chililiti.

Auh in nochintin tlamacazque, qujmamama yn imiyiequach, ynmecacozquj, inmemecacozquj, itech pipilcatiuh yn imiiequach, ontetentiuh yiaqualli: yoan qujniacantiuh in tlenamacac, ytlemauh ietiuh, yoan yuitz ietiuh: yoan itlan cana icopalxiquipil.

Auh ce tlacatl quacujlli teiacantiuh, quj.quechpanotiuh, aiochicaoaztli, no itoca naoalquaujtl, petlacac, putlactic, putlacpol: yoan viiac, vitlatztic, yoan cacalaca, qujcacalatztiuh

aocac ce onmocaoã calmecac, cemjchictiuh, cactimoquetza, cactiuetzi in calmecac.

Auh çan naujntin in vmpa onmocaoa cujcanjme, cujcatoque, teponaçotoque, aiochiuhtoque, aiacachtoque; qujpitztoque in qujqujztli, qujqujçotoque.

Auh yn oacito atenco, yn jnnealtiaia tlamacazque: nauhcampa in manca yn xiauhcalli, njman ic ic netetecu, netlalilo, tlatzitzilca, tlaviujioca, tlacuecuechca, netlantzitzilitzalo:

in ic iuhquj njman ic tlatoa, in veue itoca chalchiuhquaquilli: qujtoa.

Coatl ycmocaiã, amoiotl ycaoacaian, atapalcatl ynechiccanaoan, aztapilcuecuetlacaian:

yn oconjto y, njman ic ic onnetepeoalon atla, tlachachaquatztinemj, yn atlan, tlamaujtectinemj, tlacxiujtectinemj, atlacxiuitectinemj, tratzitinemj, ycaocatinemj, qujntlaichecalhuja yn inquichtin totome:

cequj canaubtlatoa, tlacacauja, ceq'ntin qujntlaichecalhuja, in pihpiztli, pipiztlatoa: cequjotin qujntlaichecalhuja, yn acacalome, acacalotlatoa: cequjntin aztatlatoa, cequjntin aznoquentlatoa, cequjn tocujlcoiotlatoa:

yn vncan maltiaia yn, tlanepantla manca in cuer-

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10. Chilliti: cf. Gabriel Saldívar: *Historia de la música en México* (Mexico: Edmundo "Cuauhtémoc," 1934), p. 21; *ehecatlilin: caracolillos (caracol)*(?), *pequeñas chirimías, cuidan con las cuernos talegui, que llamamos pinquechiti*; *y en aquellos talegui llenaui con numero de berrios, hechos a la manera de cascaueles de cascaues, que ellos llamauan yacatli, que era chiporotonchi con tinta, y con polvos de unas yerua que ellos llamaua yiel, que es como holanbre de cascaller*" (corresponding Spanish text).

Cline (*op. cit.*, Vol. I, p. 57n.) writes: "*Ayopatli: small cane, pot tobacco.* The Mexicans had three kinds in use: the *yetl* or Nicotiana tomentosa Schl.; the *quamichyetl*: *quamichtic tzonmaxtic, yetl tobacco*, or Nicotiana rustica L.; and *pisietl*: *pichtic small, yetl tobacco*, or Nicotiana tabacum L. tobacco either as small or charcoal in pellets called *pequalli*: *yetl tobacco, quauh: gourd*, or crushed as cigars or *puro*: *pauali cauhtic, yetl tobacco. When crushed, tobacco was mixed with cuachtzontzontli, tzontzontic herbs, and charcoal.*" Cf. also *ibid.*, Vol. II, p. 116.

12. These birds are described in Lib. XI, cap. ii, § 3 of Sahagún. Cf. Robredo ed., Vol. III, pp. 180-81. Ibier defines them respectively as (probably) goose-winged teal; ibis; American egret or heron; kingfisher (*aquapeno* or *aoquepenoni*); and sandhill crane (*Ensayo Español*, p. 118, notes 1-7).

X 796 [796] Itzcoçauhqui, he who [was named] Xiuhtecutli, who likewise was god of the merchants. Only these came last, behind [the others], last of all; because they were already old.

And after this, then began the casting [of victims] into the fire, there on the large altar.[8] Indeed many wretched captives they cast into the flames.

X 796 292 535 And when they were being cast into the fire, there then went dancing [one arrayed as a] squirrel. He was bedecked with a small feather crest; he had a crest. The painting on his face was in two colors. He bore a small box upon his back as he went, in which was a small dried rabbit. When they cast one into the flames, [the dancer] whistled with his fingers.

● [198] And one [in the likeness of a] bat was there, [also] doing a dance; indeed [in an array] like a bat was he adorned. He had two gourd rattles which, one in each hand, he went rattling. [534]

And when they had cast [the captives] into the fire, then the priests formed themselves in rows, that they might descend. [They were bedight with] their paper stoles, which were painted with designs.

X 796 535 They took one another's hands, grasping them firmly. When the line [of the procession] was broken, where a gap was formed [in the line], one was, as it were, thrown off. Some fell, striking the ground, biting the earth. This was called "They fall upon their hands."

[237] And next day all assembled at the same time to dance the serpent dance. All were decked in colored feathers—yellow, bright red, orange, and green. Thus were people adorned with feathers—[even] all the small children, although they [still] lay in their cradles—all the people, [but] only the men.[9]

Thereupon was begun the serpent dance, at midday. Hands were clasped; there was song. It was no matter what [song] they intoned—mere pleasure songs. And when they ceased, it was night. And any who were taking much pleasure, verily, spent the night there.

And these two festive days they had already taken from the [next month], Tepeilhuitl.

Enough. Here endeth and concludeth the feast [of the month] Teotl eca.

quj, ichoatl in Xiuhtecutli, çan no pochteca intenuh catca, ça oallatzacujtivia, ça oallatoquiltivia, ça qujoalcentzacujtivia: ichica ca ie vevetque.

Auh in jquac in, njman ic peoa in tetlepantlaxo, vncan in teccalco: vel mjequjntin, in quintlepantlaçaia, mamaltzitzinti:

auh in vncan tetlepãtlaxo, vncan mjtotitinemj techalotl, çan mochichioaia quachichiquiltone, quachichiquile, mjxtecujcujlo: ioacalton quimamatinemj, vncan onotinemj, tochtlaoatzalxontli: in jquac ce contlaça tleco, mapipitzoa:

yoan ce tzinacan vncan nenca, mjtotitinemj, vel iuhquin tzinacan: ic no mochichioaia vntetl in jaiacach, vccampa in aiacachotinemj.

Auh in ontetlepantlaxoc, mec oalmotecpana in tlamacazque: injc oalteno, imaamaneapanal, tlacujlolli:

maana, in matitech maana, cenca motetеuhtzitzquja: inon omocotonque, in omotlacavilique, iuhquin mochichiccanauhtivi, in aca tlalli ic movitequj, tlalli qujquativetzi. Inin motenexa mamatlavitzoa.

Auh in jmuztlaioc, onnenechicolo, cenvetzi, in nexocololo, hivitica necujcujlolo, in coztic, in chichiltic, in xitztecolli, in xoxoctic, injc mjvicujcujloa, muchintin in pipiltotõti, in manel coçolco onoc, cenca ixquich tlacatl, çan ichoantin in oquichtin:

njman ie ic peoalo in nexocololo, nepãtla tonatiuh, neaano, cujco, çaço ac tle quexa, çan avilcujcatl: auh in nexacaoalo, ie ioxa: auh in aca cenca compuquj, vel vncan iovilia:

auh in jiomjlhujiti y, ie cuel cõcujlia in tepeilhujtl.

Je ixquich njcan tlamj, njcan tzonquiça in ilhujtl Teutl eca.

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8. ". . . en el dicho cabo ardia vn gran montón de fuego muchos cautivos, en la fiesta que se llamaba tozoztli; y hacian los ministros aquella ceremonia que se llamaba anacalcoliztlacua, como se dijo en la misma fiesta de tozoztli" (Sahagún, *op. cit.*, Vol. I, p. 221).
9. ". . . porque en las hermas mal el dios Acolmiztli" (*ibid.*, p. 236). Cf. Clavigero, *op. cit.*, p. 166.